THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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REMARKS

BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 8, 1869.

(Reported by David W. Evans.)

I understand that many of the brethren and sisters in the old country lent money to their friends now here to assist them to emigrate; quite a number of letters have been sent, stating that those friends covenanted before leaving that they would repay that means with the first money they earned after arriving here, and that they would also send more than they had borrowed, in order to assist those who had previously assisted them. A number of our Elders who have been from here on missions to England and other countries, have been in the habit of borrowing money, or of getting it in some way. Some of these Elders, when asked to refund what they had borrowed, have said, "We did not borrow it, it was a gift to us." I wish to say to such Elders, return the money with interest. If it was a gift, return the gift, that it may go back and help many instead of one.

I do not wish to spend much time on this subject, I wish to give instruction, and to tell you my mind with regard to those Elders who have borrowed money from the Saints in Europe. They may pretend to say that it was given to them to excuse themselves for not repaying it, but if they do not return it, they are unworthy of fellowship of the Saints, and I ask their Bishops to cut every one of them from the Church, without favor or affection. If the Bishops do this, they will be doing their duty. Disfellowship them, they are not worthy of a standing in the Church and kingdom of God.

I wish to ask my brethren, the Elders of Israel, to give liberally to help home our brethren and sisters who are now in bondage in the old countries. We have not said anything to the people for a long time with regard to donations. A year ago last fall we commenced a subscription to bring home the Saints. By the following February the amount reached, I think, some nine thousand dollars. Our agent left here about the 27th of February, and about ten days before he started we gave notice that he was going, and between that time and the time he left, the nine thousand had swelled to about thirty thousand; and, in the course of three months from then the amount had increased to seventy-six or seventy-seven thousand dollars. With this amount a great many were helped here who could only raise part means, some were brought all the way. The brethren and sisters continued to give through the summer, and if I recollect rightly, we have now over thirty thousand dollars in money to help home the poor. Most of this has been sent to Liverpool, but we have some in this city. Now we wish the charity of the brethren and sisters to be extended to bring home the poor Saints, and per-

haps it would be as well for me to commence our list. I will say to our clerk he may put down two thousand dollars for brother Brigham; also one thousand for Wm. H. Hooper, our delegate in Congress, who told me before he went away that he would give another thousand. Now we are ready to receive your thousands or your hundreds, and we will not refuse a five-dollar bill. We got a great many of them from the sisters last fall, more than the people would imagine; if the list were read of the sisters who put in five dollars, ten dollars, and some twenty-five, it would astonish you. This is a short sermon on this subject. The brethren here from the settlements throughout the Territory can carry it home, and it will become generally known.

I have thought of proposing certain conditions in relation to those who are helped here from abroad; but whether it would be prudent and consistent to do so, I leave the Latter-day Saints to judge. The cogitations of my mind on the subject of bringing home the Saints are somewhat strict. I have thought it would be as well, before helping the poor to emigrate, to have them covenant that after arriving here they would be Saints in every sense of the word. Now, to particularize, I will say that we gather a family here consisting of father, mother, four, eight or twelve children, as the case may be. They are Latter-day Saints; they wish to gather to Zion and to enjoy all the blessings of Zion; they are anxiously waiting for every gift and blessing God has in store for the faithful, and to be numbered with the Church of the First-born; but when they reach here, if we go into their houses, we shall very often find, if they have the means to do it, that they will perfectly soak their systems with tea and coffee, and are perhaps chewing tobacco and doing a little tippling, a little swearing and so on. This is the way with some who were gathered last year. Now, whether it is better to leave such people to die in the faith in their native lands, or to bring them here to apostatize and deny their Lord and Master, is a question. I think if I had the knowledge and the power, I would never gather another member of the Church who would apostatize; but I have not this knowledge. I cannot say to a man, you stop and let your family come to Zion. I cannot say to a woman, you stop where you are, you are in the faith now, but if you gather you will apostatize; but your husband and family can gather, they will stick to the faith. I cannot say this, I have not the power, and hence we see many after they arrive here, turn away from the holy commandments. I do not know but what it would be perfectly reasonable to make every man and woman, before leaving their native lands, covenant before God to observe the Word of Wisdom, let liquor alone, use no language unbecoming a Saint, and, in a word, live their religion after arriving here. Whether it would be reasonable and consistent to lay such injunctions on the people before assisting them to gather I do not know. If we were to say to them, before leaving their homes, "Now, if we gather you home, will you live your religion?" they would jump up, clap their hands together, shout "hallelujah," and say, "Yes, we will do anything you require if you will only gather us to Zion."

Do you not see that I am perfectly tied up? and so are all the Elders of Israel in this respect. We might lay all these injunctions on the Saints, and some would break them all. All these things are turned over in my mind, and I look at every side of the question, sound every principle, and behold the people as they are. Well, what is to be done? I do not know any better way, perhaps, than to gather the Saints and try to sanctify them after they are gathered together, for when they are baptized they virtually covenant to observe all these rules. When we see the course that the Saints, or those professing to be such, have taken in feeding, clothing, and making our enemies rich here in our midst, it makes me feel that it is time to cease gathering those who will not be Saints indeed. I know as well as I know that I am a living being, that there is not one professing to be a Latter-day Saint, who has the spirit of his calling, who would not cease this course as quick as he would draw his

hands out of the fire, if he thoroughly knew and understood that it tends to the overthrow of the kingdom of God; and the fact that he helped to sustain the enemies of the kingdom of God must be attributed to his ignorance. The people have eyes, but they see not; they have hearts, but they do not understand. I will ensure that there are scores, and perhaps hundreds, looking at me while I am speaking, who think, "Brother Brigham, you are a fool; we have as good a right to trade with one man as another, and we will go to what store we please, and do what we please with our means, and we will trade with those who will do the best by us." Yet there are hundreds who, and in fact, the most of the people, understand the folly of this course, as the experience of the past six months has proved. During that period we have done wonders in guiding the minds and the movements of the Latter-day Saints. Still there are some who seem to have no understanding. I will venture to say they are the foolish virgins. I was going to say they are *like* the foolish virgins: but they *are* the foolish virgins, and by and by they will find they have no oil in their vessels, and nothing to prepare them to go and meet the bridegroom, and they will be found wanting. But so it is, and we must cultivate the wheat with the tares; the sheep and the goats have to run together. Here I am thinking of exacting a covenant from men and women before they are gathered, that they will be Saints indeed afterwards; but while I have such feelings, the question stares me in the face, How do you know whether they will be or not? You see men and women here who have been in the Church thirty years, and the most trifling, frivolous, foolish little circumstance imaginable will throw them off the track, and they will go to the devil. It is astonishing, it is marvelous! When I think of these things it recalls a saying that I have sometimes made, that I do my swearing in the pulpit, for they make me think that we have those in our midst who profess to be Latter-day Saints, but who are damned fools. You may say that is swearing; but they are damned and the wrath of God is upon them, just as much as it was in the days of the old Apostles. Men and women would take a very different course if they could see and understand things as they are. But I will take back the expression "if they could see and understand." I say they *can* see and understand if they have a mind to cast out of their hearts the love of the world, the love of riches, and the little frivolous traits of character they so often manifest. The love of fashion, for instance, which darkens, beclouds and casts a shade over the spirits of our sisters. They can not have this, and they do not like that, and the next thing, anger creeps into their hearts and they feel revengeful, and "I wish I could do somebody an injury; I wish I could come up with my husband; I wish I could do something or other to mar his peace, inasmuch as mine is marred, because I cannot follow somebody else's fashion." Such little, trifling, contemptible, frivolous things cast a dark shade over their feelings, and the first thing they know they give way to a revengeful, vindictive, wicked spirit, which leads them to destruction.

Now, I will go back again to my text—whether we should exact the injunctions I have named of the Saints before gathering, or whether we should not? I leave it to the people, for I do not care much about it, for the simple reason that I do not know enough to decide, and yet I know as much as anybody else. I might pick up this man and that woman, and this family and that family, and leave others because I might not think them worthy, when those who are left behind would probably stick to the faith, while those who are gathered might apostatize. I do not know how to do any better than we are doing, unless the Lord reveals it. I will say to the brethren and sisters, we are ready to receive your donations. Open your hearts and your purse strings. I leave this matter now for your action.

I spoke a little here yesterday and the day before; but I have not really said what I wish, and whether I shall be able to answer my own feelings with regard to our success in our co-operative system of merchandizing I do not know. I want to say to the

Latter-day Saints we have wrought wonders. It was observed here by one of the brethren, that to guide the minds of the people and to govern and control them is a greater miracle than to raise the dead. That is very true. The Lord Almighty could resuscitate a corpse lying before us a thousand times easier than He could control the congregation in this house. He has the material on hand, and He knows every process, and He could give life to a lifeless being, with ease, by the elements He would operate upon and with. This is a great miracle in our estimation; but it would be no miracle at all to the Lord, because He knows precisely how to do it. There is no miracle to any being in the heavens or on the earth only to the ignorant. To a man who understands the philosophy of all the phenomena that transpire, there is no such thing as a miracle. A great many think there are results without causes; there is no such thing in existence; there is a cause for every result that ever was or ever will be, and they are all in the providences and in the work of the Lord. It would be no particular miracle for the Lord to resuscitate a person whose breath had left the body. By bringing the elements to bear on the system, He could make that system breathe again and live, but to control this people can only be done by persuasion. We have the privilege of choosing, refusing, acting, rising up, sitting down, doing this or not doing; we are just as independent in our sphere as the Gods are in theirs, and our agency is our own, and we can do as we please. We can govern and control ourselves, and when we do this by the law of truth, it produces life within us, and leads to eternal life; but when we take the opposite course and yield to principles that tend downward, the result is death and destruction. Now I will make the application, that you and I have done just as we please. We have traded with whom we pleased. We shall do so as far as we can. We cannot all do just as we please, because a great many times we want to and cannot, and that is what produces misery, which is called hell. We have done as we please with regard to trading. We requested the people last Conference, in this room, to cease trading with their enemies. Do you see the effects of this? Yes, they are apparent to every inhabitant of this Territory; they are apparent to the passer by, to the transient person and to the world; and the commercial world has said, "this is the first thing we have ever seen in the character of you Latter-day Saints, that manifested that you knew enough to take care of yourselves." It tells also upon our enemies. Suppose we had not checked this trading with outsiders, and had not turned the stream into another channel, you would have seen, perhaps, one hundred merchants in this city now more than last year. They would have brought their clerks and friends and a great number who would have operated against us. Not but what there are many here now, and have been, who have been very gentlemanly and kind; but where is their friendship? Is there a man who does not belong to this Church who would not vote for a man out of the Church for mayor of the city, and for men who do not belong to the Church for aldermen and councilors? No, there is not one amongst them but would do this. And what would they not do? They would not do right and righteously, that is what they would not do. But anything on the face of this earth to remove power and influence from the Latter-day Saints, and to remove them from their homes, many of them would do. We have been able to check this, and it is for our advantage. Many of us have suffered the loss of all things several times. I have been broken up five times and left a handsome property, and have taken the spoiling of my goods just as patiently as I could. I do not want to see these things enacted again. I know how to avert them. If the people will hearken to the counsel which God gives through His servants, they will never experience any such thing again; but if they will not, they will, perhaps, suffer just as they have heretofore,—the good with the bad, the righteous through the evil deeds of those who profess to be righteous and are not; the simple, the honest and the good will have to suffer with the hypocrite

and the wicked. I am thankful to God that the ears of the Latter-day Saints have been open to hear, and their hearts open to receive and act upon good counsel as far as they have been.

[TO BE CONTINUED.]

EDITORIAL CORRESPONDENCE.

(From the Deseret Evening News.)

Ogden June 13, 1869.

The visit of President Young and company created considerable life and animation among the people. The prospects for crops of all kinds in this county are excellent at present. Fruit is especially promising. This is the case also in Davis county. The contrast between the appearance of the trees in these counties and Salt Lake City is very striking. During yesterday the weather was beautiful, and the streets were lined with people coming in from the country to attend the meeting. President Lorenzo Snow came in from Brigham City this morning, and there were many other presiding officers from the surrounding country. The meeting opened at 10 a.m. There were present on the stand, of the First Presidency, Presidents B. Young, Geo. A. Smith and D. H. Wells; of the Twelve Apostles, Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, Geo. Q. Cannon and B. Young, jun.; John Smith, Patriarch, and John W. Young, President of the Stake of Zion at Salt Lake City; and of the local authorities, President Lorin Farr and Bishop C. W. West, and many other Elders. After the choir had sung sweetly, for Ogden has not lost its reputation for delightful singing, Elder B. Young, jun., prayed. The choir again sang, and Presidents Brigham Young and Geo. A. Smith addressed the congregation. Their discourses were reported.

The afternoon was occupied by President D. H. Wells and Elder Wilford Woodruff. At 5 p.m. the School of the Prophets convened, and Presidents B. Young and Geo. A. Smith imparted instruction to the class.

The speakers to-day were Geo. Q. Cannon, B. Young, jun., Presidents Brigham Young, Geo. A. Smith and Daniel H. Wells. The Tabernacle was very much crowded during both meetings, and excellent attention was paid by the people to the instructions, which were delivered with much plainness and power. There were many strangers at the meetings, drawn doubtless by curiosity to hear the character of the teachings and to form some idea of the nature of the attraction which holds the Latter-day Saints together. There was more said upon the first principles of the Gospel at our meetings here than is usual in our visits to the settlements. The Spirit evidently led in that direction.

At the close of the afternoon meeting the carriages were driven up to the Tabernacle, and the company took leave of their hospitable hosts, Bishop C. W. West, President Lorin Farr and Franklin D. Richards and the Saints, hundreds of whom crowded around to shake hands with the brethren, who started for Huntsville.

The drive up Ogden cañon is a magnificent one. The time will doubtless come when tourists will travel a long distance to see the picturesque and grand scenery of this cañon. Huntsville is a charming place, situated in a lovely valley known as Ogden Valley. Eden, another beautiful little place, presided over by brother Richard Ballantyne, lies about three miles to the north of Huntsville. The first feature which strikes the visitor upon emerging from the cañon into the valley, is the splendid character of the meadows and the abundance of feed on the range. The stock look very fine. The remark was made by one of the company on seeing the fine prospect for living here, that if many of the people who now try to live in Salt Lake City could only see how the people live in the country, and the opportunities there are for a man to

lay the foundation for independence, they would dispose of their property there, invest in young stock and move out. They do not have stock enough here, so President Francis A. Hammond informed me, to occupy their range. The hills around the valley are low, and for about seven miles between the town and the Weber river, afford fine range for stock during the summer season.

The Female Relief Society and Sunday school children, were drawn out on the side of the road awaiting the arrival of the company. Preceded by President Hammond we drove up to the meeting house, a fine rock building, which was filled with people. Hon. Wm. H. Hooper, Elders E. T. Benson, Geo. Q. Cannon, President D. H. Wells, Elders W. Woodruff, B. Young, jun., John W. Young and President Brigham Young, all addressed the meeting in a series of brief discourses on a great variety of topics.

The hospitable doors of President F. A. Hammond were thrown open to the members of the company, and they were regaled with a feast of trout.

In Camp, Blacksmith's Fork,
Monday evening, June 14.

We left Huntsville about 8 o'clock this morning, accompanied by President Lorin Farr and his brother, Judge Aaron Farr, of Ogden, President Francis A. Hammond and his son Francis, jun., of Huntsville. The people of Ogden kindly sent two wagons, one with four horses and the other with two, to haul the grain for our teams, and camp equipage, and food and bedding for ourselves, for the distance between Huntsville and the first settlement in Bear Lake Valley—St. Charles—is about 72 miles. We started out of Huntsville in a very good-natured mood; the weather was delightful. We were in excellent health and spirits, and we had just partaken of a fine breakfast. Wm. H. Hooper, Elder W. Woodruff and myself were traveling companions. Bro. Woodruff prescribed a trout diet for our friend the Delegate. Fortunately President Hammond had an ample supply of the needed article, and we all thought so highly of the prescription that we concluded to test it ourselves. These mountain trout are delicious, and all felt satisfied that the prescription was an excellent one.

The last time the President and his company traveled on this route was from Bear Lake Valley, in September 1867. A violent storm broke upon us shortly after leaving Bear Lake Valley, and continued through the day. The evening and night were fine, which made camping out tolerably pleasant; but in the morning we had barely started when it commenced snowing, and it continued until we reached Huntsville.

The contrast between the weather and the appearance of the country at that time and at the present is very striking. We have passed some very fine scenery to-day. Early in the day our road led up a very romantic cañon; afterwards we crossed several divides and passed through valleys where the feed is exceedingly luxuriant. We have had some charming views. A trip like this we are now taking would be most delightful for those denizens of our city who are closely confined to business during the greater part of the year. By leaving the city, say about the first of August, with the necessary conveniences for camping out, a week or ten days could be spent by families with great advantage to health, in traveling from the city to Bear Lake Valley. The fishing in all these streams is excellent, and ducks are quite plentiful.

This stream is, without exception, the most beautiful and romantic of any in these mountains. The water is as clear as crystal, and a person has only to stand for a few moments on the bank of the river to become satisfied that speckled trout are very numerous. From the point where we cross the stream to where we are now camped—a distance probably of not more than a mile—we have passed a great number of petrified beaver dams, varying from two and three feet to twenty feet in height. In one place there is a succession of these dams, forming a series of beautiful cascades. These dams are undoubtedly the work of beavers. They have built their dams of willow, birch and other materials, as is customary with this industrious animal, and tufa has formed

upon them and they have gradually petrified. They have continued to build some of them higher and higher until they have reached a great height. By examining the banks you can find considerable quantities of tufa, which has almost the appearance of coral.

Our camp this afternoon and evening is most interesting; it reminds one of old times. Some have taken a swim in the limpid waters of the creek, others are hunting ducks, and others, again, are fishing; while the older members of the party are reclining on blankets on the grass in the shade. The horses are enjoying themselves in splendid feed, and the speckled trout can be seen at almost every point.

The quantity of space allowed in a bed-room should not be less than 60 cubic feet per adult, and 200 feet per child under twelve years. Bed-rooms should never be built without fire-places, unless there are special means of ventilation.—*The Lancet.*

How to be Miserable.—Think about yourself, about what you want, what you like, what respect people ought to pay to you, what people think of you; and then to yourself nothing will be pure. You will spoil everything you touch; you will make misery for yourself out of everything; you will be as wretched as you choose on earth, or in heaven either. In heaven either, I say; for that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell, for the great Devil himself. It was by pride, by seeking his own glory—that he fell from heaven to hell. He was not content to give up his own will and do God's will, like the other angels. He would be a master himself, and set up for himself, and rejoice in his own glory; and so when he wanted to make a private heaven of his own, he found he had made a hell. And why? Because his heart was not pure, clean, honest, simple, and unselfish.—*Kingsley.*

Paper.—The uses of paper are much extended by a patent process of M. Pavy. The paper made by this process is of a peculiar kind. It resembles that used by the Japanese for pocket handkerchiefs, and is susceptible of the same application. The patentee calls it "felted," and to a certain extent the term is appropriate. Both animal and vegetable materials are employed in its production. Among the vegetables we find some not hitherto much employed in the manufacture of paper, New Zealand flax, jute, plants of the mallow, and the ordinary fibres, flax, hemp, and cotton. The animal matters used are wool, silk, and skins. These various matters are reduced to pulp and bleached, and then "felted" in appropriate machinery, which is, no doubt, the same as is used in ordinary paper-making. The mixture of the materials we have named gives a paper of extraordinary pliancy, flexibility, and strength. It can indeed be sewn together with as much ease, and makes as strong a seam, as the woven fabrics it is intended to replace. The uses to which this paper can be put are innumerable. We may mention a few of the articles we have seen at the office of Messrs. Roberts and Thorne, 82, Gracechurch Street, City. First, petticoats. These may be printed exactly like the shirts now so fashionable, or they may be white, and have open work stamped out in patterns, which scarcely any amount of labor with scissors and needle could imitate. The marvel is that they can be sold retail for sixpence each. We have next bed furniture, of imitation cretonnes and chintzes. These are printed with patterns of great beauty, and a set of curtains will only cost five shillings. We have also quilts, which, besides being excellent non-conductors of heat, have a very ornamental appearance. White day covers for beds are made with embossed patterns and equally cheap. White tablecloths, stamped with patterns in remarkably good taste, will, we are sure, soon ornament many a dinner table. Very good imitation leather is formed of it; and furniture covering, and even shoes, may be made. The last can be made impermeable to wet by the introduction of oils and india-rubber. —*Mechanics' Magazine.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 24, 1869.

THE TESTIMONY OF THE TRUTH.

THERE are power and certainty in the testimony imparted unto every person who honestly embraces the Gospel. The Savior said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Through obedience to the commandments of God we are liberated from the doubt and anxiety resulting from ever learning and never coming to a knowledge of the truth, for then the testimony of the Holy Spirit confirms the testimony and instructions of His servants, witnessing unto our spirits that we are indeed born of God. This the world do not comprehend, for they have been and are taught to disbelieve that God would again communicate with His children upon the earth through the ministering of angels and the Spirit of revelation. Mankind have for ages depended and still depend upon the written testimony contained in the New and Old Testaments, and generally not so much as receiving them until they have placed upon them their own interpretations, and have introduced systems strangely at variance with the divine promises and the principles of the Gospel; for while the Gospel promises the knowledge of God, the people are taught that revelations long since ceased and are no longer needed, thus denying the legitimate operations of the very Spirit which alone can give the knowledge promised.

In the days of the Savior mankind were dependent upon Him for the knowledge of God, for the Father sent Him to declare His word; "I come not to do my own will, but Him that sent me." All who received His testimony and doctrine received the Father; and when He ascended up into heaven His Apostles carried on the work. Then mankind became dependent upon them for the knowledge of God, for they had the testimony of Jesus, and the Holy Ghost bore testimony to every honest person concerning the truth of their teachings. God has revealed Himself in sundry times and places, and has taught His children how to worship Him; and if He is incomprehensible to any, it is to those who do not enjoy His Spirit, without which no man can understand the things of God, for it is the Spirit of God that gives testimony of the truths pertaining to salvation. Adam could teach his children of the being and attributes of God, because he had seen Him, walked with Him, and conversed with Him, and had been instructed how to worship Him, and in the relationship which existed between them. Moses could instruct the children of Israel and testify of the being and attributes of God, because he had spoken to Him "face to face, as a man speaketh unto his friend." Jacob also had this privilege and knowledge of God, for he declared, "I have seen God face to face, and my life is preserved." The Prophet Isaiah has testified: "I saw also the Lord sitting upon a throne;" "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of

unclean lips; for mine eyes have seen the king, the Lord of hosts." And Stephen exclaimed: "Behold I see the heavens opened, and the Son of God standing on the right hand of God." Did the "unbelieving" Jews believe that testimony of the truth then? Is it believed by this generation that the Father and Son have again revealed themselves and restored the principles, authority and blessings of the Gospel as anciently? Only by comparatively a few, who are plainly testifying of a fact at once so important and as yet so unpopular.

Peter declared: "Thou art the Christ, the Son of the living God." And the Savior answered, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Herein is the key of the power and excellency of the Gospel, the Saints testifying that "they (all who obey) shall know." How? By the revelations of the Holy Spirit. The Gospel never changes, it is the same to-day, yesterday, and forever; and if it was necessary for Peter to know, so as to have a testimony of the truth, it is equally necessary for all who are heirs to the same glory; "Upon this rock (revelation) I will build my church, and the gates of hell shall not prevail against it," because those who become the true disciples of Christ are fortified by the Spirit of truth—the Spirit of revelation—which reveals to their minds those principles of eternal life that are only understood by the Spirit of God.

The testimony of the truth is again restored, and thousands are testifying that they know that God lives, and that Jesus Christ is the Son of the living God; also that He hath revealed Himself to Joseph Smith and others in our day. Upon these points all are kindly entreated to inquire of God, for He alone can satisfy the mind of man concerning His own work. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering." He alone can determine this matter satisfactorily to the minds of His children, therefore let man lay aside his foolish prejudices and erroneous traditions, and worship the living God, and He will hear and answer prayer and instruct in obtaining the testimony of the truth.

G. T.

ON THEIR WAY.—The Scandinavian company of Saints, numbering 598 souls, arrived at and left Liverpool July 15, on the steamship *Minnesota*. They were all well and in excellent spirits, and have the faith and prayers of the Saints that they may arrive in Utah safely and in good time. They were in charge of Elder O. C. Olsen, with Elders A. Gudmundsen and J. K. Johansen for his Counselors, who with Elders G. K. Reese and O. B. Shaw and Hans Petersen are returning from their several missions.

EMIGRATION.—It is expected that another company of Saints will leave Liverpool during the latter part of August, of which timely notice will be given. To facilitate operations, Conference Presidents are requested to forward, as soon as convenient, the number who wish to go at that time, and can entirely pay their own way from their homes through to Ogden, at the rates mentioned in the last STAR.

ARRIVALS AND APPOINTMENTS.—On the 11th inst., Elders Lot Smith, John Q. Knowlton, Albert Dewey, George H. Peterson, George Barton, and, on the 13th, Milford B. Shipp arrived from Utah in good health and spirits.

Elder Smith is appointed Traveling Elder in the Glasgow, Elder Knowlton in the Cheltenham, Elder Dewey in the Manchester, Elder Peterson in the Durham and Newcastle, Elder Barton in the Kent and Elder Shipp in the Sheffield Conferences, with the trust that they may be abundantly blest in their labors in preaching the Gospel and in aiding in the gathering of Israel.

REPORTS.—There are some tithing lists and statistical and financial reports not yet received, though now overdue from the 1st inst. It is expected they will soon be forwarded, and that all reports will at all times be promptly attended to by all, for it is precisely as easy to furnish them when due as at any time, and much more satisfactory and conducive to good order, a goodly example and timely attention to duties.

CORRESPONDENCE.

ENGLAND.

London, July 9th 1869.

Pres. A. Carrington.

Dear Brother,—Immediately on receipt of the news that the Essex and Reading Conferences were to be joined to the London Conference, I accompanied bro. John R. Clawson through Essex, and was highly pleased with the spirit manifested by the Saints in that district. I found them, as a general rule, living up to the teachings of the Elders, and bearing testimony that there was safety only in obedience to the requirements of Heaven. The wise counsels of Elder Clawson have proved of great benefit, for which they are thankful to the Almighty who orders all things for the good of His people.

Praying for your continual welfare,

I am yours truly,

J. F. HARDIE.

A ROMAN CATHOLIC BISHOP ON ELECTIONS AND THE CONFESSIONAL.

Before the Marquis of Hartington's Committee on Parliamentary and Municipal Elections on Tuesday, July 6, the Rev. Dr. Butler, Roman Catholic Bishop of Limerick, was examined as follows:—

If the ballot were established, do you think the priests would find out how the members of their Church had voted? I do not think he has any better means of discoverfng that than any gentleman here.

It has been suggested that the priest would have the means of obtaining that knowledge through the confessional. Would he make use of the confessional for such a purpose?—The only way in which it could come before him in the confessional would be if the penitent thought he had voted wrongly, and accused himself of sin in the matter.

By Sir George Grey.—Supposing that a man accused himself of a breach of faith, he having promised to vote one way and voted another, would he not confess it?—He might.

Would the clergyman make any use of the information?—None whatever, directly or indirectly. One of the most sacred and awful obligations under which a priest is placed is the obligation to keep private and secret all knowledge obtained through the confessional.

By Mr. Ward Hunt.—Can the priest impose penance on the penitent?—He not only can, but it is a part of his duty to do so. The obligation to maintain secrecy with regard to the con-

fessional is imposed on the priest by natural law, divine law, ecclesiastical law, and, furthermore, by a sense of his own interest; because, if the people found out that he made use in any way of the information obtained in the confessional, he would not only be set aside by his superiors, but he would be cast out by the people.

By the O'Conor Don.- The penances imposed in confessional were very slight, consisting of short prayers, the giving of small alms, or something of that kind. Military and police were sometimes used at elections. There was a strong impression in the minds of the Liberal party that when Tory statesmen were in power the military were used to carry out their views; but he did not mean to say that was a correct opinion.

By Mr. Bright.—It has been suspected that the ballot would not secure the voter from the priest as it would from the landlord, because of the confessional. I do not see how it is possible that the confessional can be brought to bear upon the voter at all, unless the voter accuses himself of sin. Is it conceivable that such influence as the refusal of spiritual consolation can be used by the priest with regard to a voter?—It is not. A person is only obliged to attend confession once a year, so that he need not go for perhaps nine months after an election.

Would the priest charge him with voting in a certain way, although he did not think it a sin?—Only if it were well known how he voted. If a priest saw a man drunk in a crowd, and others saw him, he would tax him with it the same way.

By Mr. Villiers.—It would be an unqualified advantage to have the ballot. In a great many cases the vote was a misfortune to a man.

By Mr. Ward Hunt.—The devout Catholics of Ireland would pay more attention to what a priest said from the altar than to what he said in ordinary conversation. Where the issue was so clear as at the last election—when it was a question of Protestant ascendancy—he thought the priest called upon to direct his people as to their duty.

Would his speaking from the altar not indicate that he considered the people would offend God if they voted otherwise than as he told them?—Not necessarily. He might speak as a patriot. His object is to indicate to the congregation their duty as Catholics.

Do you think it right to use the altar for such a purpose?—If the question in hand were a purely political question, I should not approve of using the altar. Generally when a matter of that kind is dealt with from the altar, it is both political and religious. That is not the case with all questions in Ireland.

Do you think there are circumstances in which a priest would be right in threatening a voter with spiritual terrors unless he voted in a particular way?—Certainly; if the question were such as that with regard to the saying of masses.

By Mr. G. Hardy.—If a man voted for making the saying of mass a penal offence, would that be a mortal sin?—Yes.

Would it not be equally mortal sin if he voted for Protestant ascendancy?—Not under all circumstances.

Are there not possible circumstances in the other case which would make it less than mortal sin?—I think there may be; because I can imagine a case where the evils which would fall upon a man if he voted one way would be so great that, considering the small amount of influence his single vote would have in accomplishing the object in hand, he might be justified in sacrificing his opinions, especially if he were not guilty of apostacy.

In a case where it was plain, as with regard to mass, that the man had voted wrongly, would you remind him of it at confession?—Yes. I should take it for granted that he was forgetting and would wish to be reminded.

If it were a matter of Protestant ascendancy would you take the same course?—Questions are never asked at confession unless the priest thinks the penitent is forgetting something of which he would wish to be reminded.

Would the same course be taken with a member of Parliament?—I cannot conceive it possible that a Roman Catholic member of Parliament should vote for Protestant ascendancy and

not violate what he considered his duty.

By Mr. Whitbread.—I infer from what you have said that under some circumstances it would be justifiable to refuse absolution, although the voter did not regard what he had done as sin?—If a man plainly violates his duty and does not repent, he cannot be absolved.

And he would have plainly violated his duty if voting under a secret form of voting, where no external influence could be brought to bear upon him, he had voted for maintaining Protestant ascendancy?—I should hold that he would.

And under such circumstances absolution might be refused to him?—I should like to know how he would say it was not a violation of his duty.

By the O'Conor Don.—If he held it was not sin, would absolution be refused?—No, I do not think it would, in a case of that kind. If he has not the slightest idea that he is offending God, I should say there is no sin, and no absolution is necessary.

It is possible that a man might vote against religious equality principles and not know he was acting wrongly?—Quite.

And in that case absolution would not be refused?—Oh, no; it would not be a question for absolution at all.

By Mr. Bright.—If a man did not wish to vote for the abolition of an Established Church, would you consider him guilty of an offence before God in that?—No, if he did not intend to act against his own principles.

By Sir F. Heygate.—What do you mean by Protestant ascendancy?—I mean Protestantism endowed as the religion of the State, whereas other religions are not endowed. I mean Protestantism being the door to all civil employment in the country, as it was for a long time. But these fetters have been cast off one by one. Protestant ascendancy pervaded the whole social system, poisoning the whole.

By the Chairman.—He should be glad when it was unnecessary for the priest to take part in elections, as it was a most annoying occupation. Secret voting would render it less necessary. Had known of bribery at municipal elections; but did not think the ballot was so much wanted there as at Parliamentary elections.

The witness withdrew.

The committee shortly afterwards adjourned.

BAVARIA AND THE ŒCUMENICAL COUNCIL.

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The following circular despatch upon the forthcoming Œcumenical Council has been sent round by Prince Hohenlohe, the Minister President, to all the Bavarian diplomatic agents, and, as emanating from Catholic Bavaria, is highly remarkable:—

"Munich, 9th April.—It may be assumed for the present with certainty that the general council summoned by his Holiness Pope Pius IX. will really take place in December, unless unforeseen events interfere. This council will unquestionably be visited by a very great number of bishops from all parts of the world, and be more numerously attended than any yet known. It will therefore command in the public opinion of the Catholic world the lofty significance and that high authority which belongs to an œcumenical council.

"That the council will take into consideration questions of pure theology is not to be supposed, since questions of that nature requiring the settlement of a council do not for the present call for attention. The only dogmatical matter which, as I learn from a certain source, the powers in Rome would like to see decided, and for which the Jesuits in Italy, as well as in Germany and elsewhere, are now agitating, is the question of the infallibility of the Pope. This question, however, far outstrips the boundaries of abstract religion, and belongs to the domain of high politics—inasmuch as coincidently the power of the popes over all princes and nations (even heretical) in secular matters would be affirmed and raised to an article of faith. If this highly pregnant question is likely to rivet the attention of

all governments ruling over Catholic subjects upon the council, their interest, or rather their anxiety, must be still further heightened when they reflect upon the preparations that have been made to carry the question, and the affiliation (solidarity?) of the committees organized in Rome for that purpose. Among these committees there is one in particular whose function it is to devote itself exclusively to these State-ecclesiastical (*Staats kirchlich*) matters. It is therefore, without doubt, the settled intention of the Roman Court to allow, at all events, some questions of a mixed character to be decided by the council. As corroborative evidence, we know that the *Civilta Cattolica* lately pointed out that one of the duties of the forthcoming council would be to convert the damnatory clauses of the Papal syllabus of the 8th December into positive canons or councillar decretals. But this paper has received from Pius IX.'s own hand the official character of organ of the camera (Curia?). Now, as these articles of the syllabus are directed against several fundamental axioms of civil government, as it is defined by modern civilized nations, the serious question arises for the various Governments whether, and in what form, they might find it advisable to warn the bishops on the one hand in their own dominions, and on the other, later perhaps, the council itself, of the solemn consequences that might follow so calculated and radical a rupture in the relations which have hitherto been established between Church and State. The question further arises, whether it would not be wise that the Governments should make a joint protestation through their accredited agents at Rome against such conclusions."

The diplomatic agents are then desired to inquire of the various Governments whether, if an identical note cannot be addressed to the Roman Court, in order not to leave it in uncertainty, a conference of their representatives might not be arranged to undertake the common delivery of a combined counsel.

"CATCHING COLD."

A large number of fatal diseases result from taking cold, and often from such slight causes, apparently, as to appear incredible. But, although the causes are various, the result is the same, and arises from a violation of a single principle—to wit.: cooling off too soon after exercise Perhaps this may be more practically instructive if individual instances are named, which, in the opinion of those subsequently seeking advice in the various stages of consumption, were the causes of the great misfortune, premising that when the cold is once taken, marvelously slight causes serve to increase it for the first few days—causes which, under ordinary circumstances, even a moderately healthful system would have warded off.

Rachel, the tragedienne, increased the cold which ended her life by insufficient clothing in the cars, traveling from New York to Boston. This was her own statement.

The immediate cause of the last illness of Abbott Lawrence, the financier and the philanthropist, was an injudicious change of clothing.

An eminent clergyman got into a cold bed in mid-winter, fifteen minutes after preaching an earnest discourse; he was instantly chilled and died within forty-eight hours.

A promising young teacher walked two miles for exercise, and on returning to his room, it being considered too late to light a fire, sat for half an hour reading a book, and before he knew it a chill passed over him. The next day he had spitting of blood, which was the beginning of the end.

A mother sat sewing for her children to a late hour in the night, and noticing that the fire had gone out, she concluded to retire at once; but thinking that she could "finish" in a few minutes, she forgot the passing time until an hour or more passed, and she found herself "thoroughly

chilled," and a month's illness followed to pay for that hour.

A little cold taken after a public speech in Chicago, so "little" that no attention was paid to it for several days, culminated in the fatal illness of Stephen A. Douglas. It was a slight cold taken in midsummer, resulting in congestion of the lungs, that hurried Elizabeth Barrett Browning to the grave within a week. A vigorous young man laid down on an ice chest on a warm summer's day, fell asleep, waked up in a chill, which ended in confirmed consumption, of which he died three years later. A man in robust health and in the prime of life began the practice of a cold bath every morning on getting out of bed, and standing with his bare feet on a zinc floor during the whole operation; his health soon declined, and ultimately his constitution was entirely undermined.

Many a cold, cough, and consumption are excited into action by pulling off the hat or overcoat as to men, and the bonnet and shawl as to women, immediately on entering the house in winter, after a walk. An interval of at least five or ten minutes should be allowed; for however warm or "close" the apartment may appear on first entering, it will seem much less so at the end of five minutes, if the outer garments remain as they were before entering. Any one who judiciously uses this observation will find a multifold reward in the course of a lifetime. —*Ex.*

NEWS FROM UTAH.

(*From the Deseret Evening News.*)

CHANGE OF NAME.—The name of Deseret Station on the U.P.R.R. has been changed to that of Uinta.

EDITORIAL VISIT.—J. E. Caldwell Heyer, Esq., Editor of the Chicago *Journal of Commerce*, paid us a fraternal visit this morning (June 17). Mr. Heyer is a very agreeable gentleman, and expressed himself as immensely pleased with Salt Lake City. After his trip over the plains he thought Ogden presented a very pleasant appearance, but Salt Lake City, with its beautiful streams and shade trees, exceeded everything he had ever seen, and was far ahead of any of the many descriptions he had read of it. We wish him a pleasant sojourn in this, the Queen City of the Mountains.

TRAIN AND THE "MORMONS."—The following is from the San Francisco *Herald's* report of a lecture delivered by George Francis Train at the Metropolitan Theatre of that city, on the evening of June 16th:—"Mr. Train was asked if he were not a Mormon, in one of the letters read. He answered he had only one wife, and was not a Mormon, but he was not sure that he would not become one. Brigham Young was carrying out the plan of the Old Testament, and doing only as Solomon and David and the rest had done. If we accept the Old Testament as part of the rule of Christians, we must accept Brigham's doctrines."

SAFELY ARRIVED.—The first fruits of this year's immigration from Europe reached Ogden at 5 p.m. of June 25th. They left Liverpool on the steamship *Minnesota*, on the 2nd of June, under the charge of Elder Elias Morris, late President of the Welsh District, the greater part of the company being from the Welsh Principality. A little more than three weeks has brought them the whole distance of the weary way that once took the best part of the year to travel. This being the first company which has come all the way across the continent from the Atlantic to Utah on the Great Highway, their journey will long be remembered as inaugurating an epoch in our history. Early this morning (June 26) the greater portion of the immigrants had found homes, numbers leaving to settle in the northern counties of the Territory.

SUMMARY OF NEWS.

The Prince of Wales now receives from the Duchy of Cornwall £53,000 a year.

The French Atlantic cable has been successfully laid from Brest to St. Pierre, the fact being conveyed in a congratulatory telegram from Sir David Gooch to the Emperor Napoleon.

Last week, a smart shock of earthquake was felt at Comrie and the neighbourhood. The motion was from south-west to north-east.

The cable of the Indo-European Telegraph Company across the Black Sea, about 200 miles in length, has been successfully submerged.

Disasterous floods have occured in Colorado Valley, Texas. Several towns have been inundated.

At Krenholm, near Narva, in Russia, a number of persons having collected on a bridge, the parapet gave way. Sixty-five were precipitated into the river, and 21 drowned.

A procession of Orangmen was attacked by a party of Roman Catholics at New York on the 12th instant, and the police had to interfere. Thirty persons were injured in the affray.

The colony of New South Wales (says the *Melbourne Argus* of the 22nd May) was a fortnight ago visited by heavy gales and rains, producing destructive floods in the country, and occasioning many shipwrecks, with loss of life, on the coast. The port of Newcastle suffered the most seriously.

A Hartford paper thinks that one quart of whisky a day is as much as any good civilised Indian need; and that, in this respect, the Indian is more moderate in his demands and appetites than certain Congressmen and Washington officeholders.

The town of Gefle, in Sweden, from whence large quantities of wood are imported to this country, was on Monday last July 12, completely burned down. The origin of the fire is at present unknown.

BRUNN, July 14.—Yesterday and the day before, serious disturbance took place among the working classes in this city, rendering interference on the part of the military necessary. Stones having been thrown at the troops, the latter fired on the mob, killing two and wounding twelve of the rioters. Vigorous precautions have been taken against a renewal of the disturbance.

The number of immigrants landing at New York has averaged during the last two or three months 11,560 per week, or very nearly 2000 per day. The great proportion of new arrivals—Danes, Swedes, and Norwegians—as well as the usual proportion of Germans and Irish, will settle in Illinois, Wisconsin, Iowa, Minnesota, &c. The railroads of the western states are establishing a large increase in their traffic receipts this year.

The House of Lords has confirmed a decision of the Queen's Bench, which gave judgment against the plaintiffs in an action against the Hammersmith Railway Company for damage to a house by vibration, and decided that no compensation could be claimed, because the running of trains was a legalised use the line.

The visits of royal personages to foreign courts cost a good deal of money. The Prince of Wales no doubt paid many thousands away in Europe and in the East, and we are told that the Viceroy's presents, in cash and jewels, lately came to £6000 in London alone.—*Army and Navy Gazette.*

CHICAGO, June 23.—The severest storm ever known swept over the lower Peninsula of Michigan, on Tuesday of last week, where tornados are of rare occurrence. Fences were prostrated, houses unroofed and blown down, crops flattened and freshets caused by heavy rains. One man was fatally injured, and several others reported injured. But the details are not yet received. In some of the localities the storm swept everything before it.